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The Quaker Star in Cuba

By Eleanor Slater

THE *Finca Paso Seco*, some miles out from Habana, has a mellow, Spanish look, its wide arches showing at the end of a long avenue of trees. Disuse had overlaid it with dust and cobwebs, when it first came into the hands of the American Friends Service Committee. It took imagination to see it as the headquarters of a refugee work camp and training center—imagination, ingenuity and much hard work. But now the center is in full swing. The air has grown alive with echoes of hammer blows, and the sound of brooms, and a strange medley of German, English and Spanish speech. And in the hall is the black and red Quaker star, made out of paper with the help of colored pencils. Spain has known that star, and Germany. Now it has become the symbol of this curiously international and tri-lingual venture. "Can you speak German?" one used to have to say in interviewing prospective staff members, or "Can you speak Spanish?" It adds a third dimension to the adjustment problem.

Three letters and a few notes and memoranda tell the story of the rapid and almost miraculous transformation of an empty house and a discouraged and doubting group of Germans into a living organism.

"We are a little late in sending in our first report," write Hertha Kraus, Helen Murray and Esther Farquhar on July 18, after only six days on the island, "but we did want to get a number of things started first and it took a little while to get things going." That is a classic example of understatement when you consider that in those six days they arranged with a lawyer for the lease of the property, established a bank account, made two trips to inspect the house and farm, established a number of community contacts, studied fifty case-records of potential campers, interviewed several, made preliminary contacts with schools and factories about the purchase of equipment, arranged with a bus line for transportation, and started looking over some of the second-hand stores for equipment and supplies! Habana takes a siesta between 12:00 and 3:00, but this program does not seem to include any time for such luxuries! "It is too hot to dictate this letter in any of our rooms," writes Hertha Kraus, "and so we are struggling along in a very noisy lobby, where there are children playing around and frequent interruptions. We are all well and quite happy, and doing our best to cope somewhat with the unreasonable climate."

The second letter, dated July 22, from the pen of Esther Farquhar gives another chapter in the venture. "I must stop in the course of events to tell you about our party yesterday," she writes. Hertha Kraus had interviewed a goodly number of young people—and they were friendly but doubting. The *Finca Paso Seco* sounded so far away. It was easier to cling to the familiar places. The American trio decided that an excursion to the *Finca* was the only way to dispel the doubt. "We were all very anxious to have everything go well so that they would all be happily impressed. We had made all arrangements including dishes, spoons, napkins, bananas, cakes, ice cream, and three busses to carry us all out . . . The appointed hour arrived, the young people gathered, but no bus appeared. We telephoned but could not find anybody who knew anything, and finally had to go to another company. As we waited, the sun beamed hotter and hotter and the breezes died. There were some sixty-four of us trying to act as if nothing had happened." Fortunately an ice cream man appeared at the psychological moment to relieve the tension, and after an hour and a half the busses came! In the meantime it began to rain and "poured down in sheets." But the day, apparently, was a success. "I think we were rather surprised to see and feel the happy faces and the good humor that filled the house," the report continues. "They loved it all. The Rabbi told us that there is an old Jewish tradition that when an undertaking begins with a good rain it is sure to go well."

A note dated the twenty-eighth reports the advent at the *Finca* of two couples and twenty boys who went out by the day to clean. On the thirty-first twelve guests moved in and by the end of that week the German group had grown to forty-two—mostly men from 14 to 39 year of age, with the emphasis on those under 25. The group contained two excellent auto mechanics, two or three people who knew something of carpentry, one very acceptable young crafts teacher, some farmers, a physician.

In the first days of the venture much interpretation needed to be made to the local Cuban population: "We enjoyed frequent calls from the police," writes Hertha Kraus of the first few days at the *Finca*. "There were four different police groups visiting us last Saturday, all afraid we were hiding refugees or starting a little counter-revolution." Laborers had to be drafted as interpreters to explain how harmless they were, and every last man had to go to the county seat to report in person before all fears were allayed! Much work of a subtler sort needs to be done in interpreting the aims of the project to Cuban and foreign groups in Habana. Graduates of the Friends School at Holguim are already rendering valuable help in this phase of the work. What are these aims? Broadly, they are to provide constructive work for a group of young people who were becoming the prey of destructive idleness, to give training in agriculture, trades, languages, to build up morale through creative community living, to work toward constructive placement, and to demonstrate to persons in Cuba that *somebody cares*, that the German refugees are more than a political football to be passed back and forth.

Emmett W. Gulley is the Director. He arrived with his family just a short time before Hertha Kraus left in early August. Helen Murray and Esther Farquhar will be leaving at the end of the summer. On August 22 two young Americans, Lowell Wright and Frank Rice, set out in a station wagon from Philadelphia, drove to Florida, and embarked for Habana to be the other members of the skeleton staff. Lowell Wright was a member of the Flint Work Camp in 1938, and spent last year at Pendle Hill. This summer he organized, with one of his friends, a work camp for young people of the Church of the Brethren, and his presence in Cuba is a tangible evidence of the cooperation with the Church of the Brethren, which is being carried forward into this project as a continuation of former cooperation in Spain. Frank Rice, son of the President of Black Mountain College and nephew of President Aydelotte of Swarthmore, comes with a knowledge of both the German and Spanish languages, and an experience with refugees gathered this summer at the Sky Island Hostel in Nyack. They go with the Quaker Star pinned to their lapels—to carry further that curious combination of practical service and human understanding which we like to think typifies the ideal of Quaker Service.

When once you have given yourself up to the itch of accumulation, you have severed all connection with the life and teaching of Jesus; you banish from your soul the reward of every beatitude which He ever uttered, and invite every anathema which He ever pronounced. If there was anyone with whom He had no patience, it was a man who had laid up his treasure on earth and was not rich toward God.—CHARLES L. GOODELL.

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Editor

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It Has "Happened" Again

TWENTY-FIVE years after Serajevo, Europe is again at war. The catastrophe that was all but inevitable has come. For two decades European countries, through power politics and excessive armaments, have feverishly prepared for war. What they planned for they now have. What "must never happen again" has "happened"!

In common with people everywhere, we of this country have hoped and prayed that reason and justice might still prevail and the scourge of another war be stayed. We feel deeply for all the peoples now being drawn into the maelstrom. In general, as a people we are no less guiltless than they in the tragedy that has come upon them. They have not wanted war—as we do not want it.

So far as governments go, we are naturally resentful of Nazi aggression and turpitude. While strongly adhering to democratic ideals, however, we cannot overlook the large part that imperialistic rivalries have had in bringing Europe to another head on collision. Regardless of where our sympathies naturally lie, therefore, we must seek to view the situation realistically. A letter has just come to our desk from a close student of international affairs, a Friend, who says frankly he has been "harassed with doubt and confusion the closer European conflict came." Now that hostilities are started, however, he writes that he is "even more convinced that this war will not be worth the blood spilled or the passions loosed and that, far from putting the brakes on aggression, it will probably, like Versailles, plant the seeds of more aggression, not to mention world bankruptcy."

One of the most calm and impressive deliverances we have heard or read was given over the radio from London, on the eve of Britain's declaration of war. It was a talk by Edward R. Murrow, of the CBS broadcasting staff, in which he reflected the mind of the serious-thinking people he had talked with in London. It was commonly conceded that the old European system had been weighed in the balance and had been found wanting. This was true regardless of whether war came now or not. Some new European order, based on different policies than those followed by imperialist democracies and totalitarian dictatorships, would be essential to the continuance of European civilization. The tragedy of the situation, he said, is that the democratic governments must imitate the dictatorships in order to defeat them. He told how rapidly this imitation had proceeded within recent months—so rapidly that the line marking the difference between the two systems of government was becoming very dim. If war should come it was highly questionable whether at its close there would be much left of the democracy, to defend which it had been fought. Thus spoke a trusted observer and interpreter of the European scene.

It is well for the American people to keep these realities clearly in mind. As President Roosevelt said in his broadcast the other evening, when peace is broken anywhere, it is endangered everywhere. Various and tremendous efforts will be made to commit this country to the war. Already we see emerging the propaganda patterns which proved so effective from 1914 to 1917. Amid all the din of confusion and conflict, and amid all the persuasion of plausible propaganda, we hear the pleading voice of Maude Royden, noble English woman and spiritual leader, begging America to stay out of any war that might break out in Europe. This was the burden of her message to the American people three years ago when she made a tour of this country under the auspices of the Emergency Peace Campaign. Except for the entry of the United States into the last war, she contended, a peace without victory would have been probable, in which case the seeds of another and possibly more disastrous war might not have been sown. Despite the fact that her own country would probably be involved, she declared America would better serve the cause of world peace by abstaining from the conflict. What she said then she would doubtless reiterate now.

Difficult as it may be to maintain, strict neutrality is the only sane and constructive course for this people and government to follow. This position is vigorously expressed as follows by Oswald Garrison Villard in the *Nation* for September 2:

"More than ever we must keep out of the whole revolting European mess, out of this conscienceless power-politics game, and free ourselves from the delusion that we have got to back England and France in order to save democracy for the world. The kind of game that is being played over there is one that we cannot play, one that we must not play, if we wish to

preserve our integrity. The duty we owe to humanity is to go our way in peace and in honor, bent on perfecting our democracy, on making it work, on doing justice to our underprivileged and exploited people, our share-croppers, our half-starved miners, our itinerant workers . . . I do not speak in any selfish or holier-than-thou spirit; everyone who has followed my life's work knows that I have never been an isolationist except in the matter of war and peace. I still would have America remain a center of sympathy for the masses who have been betrayed by their leaders."

Our concern is very heavy for Friends in this tragic situation. Few as we are, relatively, we should feel the weight of our responsibility. Every local meeting should be the focus of community emphasis on the importance of keeping this country neutral in the present conflict. The public—our neighbors—must be continually reminded of the devious diplomacy behind the fine phrases, and warned against another great betrayal.

We must not stop there, however, or we shall not have done much more than urge political considerations of national expediency. True to the spiritual basis of our position, we must stress the essential evil of war and the war spirit as very Antichrist. In our own homes and meetings our young people need counsel and encouragement. Ominous decisions face them and we should be giving them all possible help. In this connection we call attention to the studies, "To Fight or Not to Fight," announced in this issue; also to the constructive suggestions made in this and in the preceding issue, by Floyd W. Schmoe.

There is another and very important service which Friends will be called upon to render. We speak of it humbly, but too well aware of our limitations; however, it is a service we cannot ignore, whatever our insufficiency. An illustration of it is before us as we write, in a moving letter from a woman, an educator and a writer, who, in travail of soul over the crisis, appeals to Friends for help to withstand the pressure, which she anticipates, to conform and go along with the crowd. While a member of the Wider Quaker Fellowship, she has no direct contact with the Society, though she feels she has always been a Friend in principle. In a sense of isolation and inadequacy, she earnestly desires association, in spirit and in service, "with people who have learned to withstand the pressure of violent living . . . It is for that strength to add to my own that I am primarily petitioning." Who can tell how many will thus turn to us in the day of our visitation? Have we the strength to share with them?

We cannot too strongly urge upon Friends the importance of our being instant in season at this critical time and in the weeks and months to follow. The door is open now for unlimited service for peace. Should this country enter the war, the door will be partially closed; at least the nature of our service and testimony will be largely altered. As long as there is peace here—and anywhere—there is hope. May we implement this hope with all the resources at our command.

Mary, Mother of a Great Son

By Russell E. Rees

THE Roman Catholic Church has made much of the mother of our Lord. Its sacred literature and its ritual centers about the Virgin Mary. She has become, in its teaching, an example of purity and virtue, and a symbol of motherhood. Now, with much of Catholic theology and practice we are properly impatient. The expansion of the doctrine of the Virgin Birth into the doctrine of the Immaculate Conception is not attractive to most of us. The insistence upon the Perpetual Virginity does not fit our knowledge. Such expressions as Holy Mother of God sound almost blasphemous to our ears. And to address our prayers to her has the appearance of idolatry to us.

We can easily stand at one side and pick flaws in the doctrines and the practices of the Roman hierarchy, but the emphasis upon the "womanly virtues of religion" is not to be passed over so lightly. At least we must remember that the Roman and the Eastern churches have been men's churches, in contrast to some of the Protestant churches. And we might well pause long enough to try and understand the motives which lie behind the reverence for Mary.

There is sound reason for appreciation for the mother of the Great Son; and there is ground for seeking to understand her better, in order that we may comprehend him more. Jesus is not explainable; there is no predicting him from his background. But many of his words and deeds become transparent as we have a better knowledge of his family heritage.

Take, for example, the social purpose which he enunciated at his first public appearance in Nazareth, after his baptism. His words were not original, for he lifted them bodily out of the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath annointed me to preach the good news to the poor; He hath sent me to proclaim release to the captives; and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord." This is very plainly a program of service to the underprivileged people. But an interesting comparison can be made between these words, and the song of Mary, at the conception of her Son. She sang: "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts; He hath put down princes from their thrones, and hath exalted them of low degree. The hungry hath he filled with good things, and the rich he hath sent empty away."

There is great similarity in viewpiont between these two passages. Both have the concern for the poor and the needy; both attribute to God, the authority for the social vision and program; and both sift out of the historical religion, the elements of humanitarian concern. One cannot escape the conclusion that Jesus inherited his social vision from his mother. She too had felt the injustices of

the world, and had sensed the judgment of God upon that injustice. Perhaps she was the first to call to the attention of an inquiring young mind the great passages from the prophets. Perhaps it was at her knee that Jesus first read these noble passages. And perhaps it was her suggestion that God was more concerned with brotherly activity than with sacrificial perfection.

The content of a mother's mind is one of the treasures of a boy's inheritance. The metamorphism of the young mind takes place gradually as the heat and pressure of his environment are brought to bear upon him. Ideas remain the greatest forces in the world. Beside them, battalions and garrisons are impotent. "As a man thinketh in his heart, so is he." Those who give direction to the thinking of men, hold the future in their hands. Mary was tremendously important in the life of the Master, because she helped to mold his thinking.

We catch another glimpse of the character of Mary in a passing remark: "And His parents went *every year* to Jerusalem, at the feast of the passover." This means, at least, that his father and mother were faithful in their religious observances. "Guard the spark of celestial fire, called conscience," wrote George Washington. We might paraphrase it, "Guard the native religious interests of the soul." I do not believe that man is by nature irreligious. I cannot countenance the idea that religion is a foreign element introduced into life. People become irreligious because all the promptings of the soul, all the light within, have been obliterated by an irreligious environment. The "seed of God" has not been nurtured, and has died by the way.

Now faithfulness alone is not enough. We hear much of those who have rebelled against too much religion in youth. There is such a thing as trying to coerce the spiritual life. But there is a vast difference between coercion and nurture. Our failures may usually be attributed to our irreverence toward the processes of growth. We have attempted to move the spiritual life of youth from one experience to another like pawns on a checkerboard. To grow pansies you do not grit your teeth, and strain your muscles and repeat incantations; you find a place in the sun, spade up the earth, and scatter the seed, and then you *wait*, while the sun and rain and God grow the pansies. Your contribution is the labor of creating the conditions of growth. It is even so in the growing of souls. "I planted, Apollos watered, but God giveth the increase."

What is the contribution of parents in religious nurture? Well, first of all, a demonstration of religious achievement. The child who believes that the parents' profession rings true, every time and all the time, will have little disillusionment coming to him. To give daily verifications of the redeeming grace of God in our lives, is the highest religious service we can possibly render. Faithfulness is not merely a matter of going down to Jerusalem once a year, but of daily practice.

If the writers of the Gospels had been aware of the significance of the unconscious influence of the home, they would have pictured in greater detail the facts of the Nazareth home. John Oxenham has tried to fill up this gap in our knowledge by the use of his imagination. He fancifully imagines what has happened, and to see how the home influences nurtured the spark of celestial fire in the life of a growing boy.

There is yet another significant hint as to the attitude of Mary to her growing Son. The mothers of geniuses are often hard-pressed to understand them. For the genius does not fit into the formulas and rules of thumb, by which we want to judge every situation. And Mary always had trouble understanding him. Even from his birth there were disturbing facts: the acclaim of the shepherds; the worship of the Wise Men; the prophetic utterances of Simeon; the strange behavior in the Temple. There was something here that could never be formulated into words. How dismally we have failed in the creeds of Christendom! And Mary was closer to him than any other. But, "she pondered these things in her heart." There is a time in the relationships between a mother and her son (or daughter) when the greatest service she can render is to stand by. And the one who is faithful here, will finally be rewarded by an opportunity to speak the word which will save from ruin on the one hand, or stimulate to achievement, on the other.

Most of our failure in dealing with people traces to our impatience for immediate results. In our sophisticated maturity, we want to see results. We forget the slow steps by which we climbed the mount of experience. In our love for others we attempt to lift them from ignorance to wisdom, without the painful intermediate steps. The test of our lives often comes when we are asked not to lift another, but to stand by, to make ourselves and our experience available, to keep trusting and praying in the face of seeming failure.

I think Mary passed through such an experience with her Son. Her heart was near breaking in the Temple. "Why have you done this to us?" And she must have repeated that question often, "Why?" Even when he was a mature man, she could not understand him. But she stood by, even when his disciples had deserted. She followed him to the cross, still in her heart asking, "Why?" And she was still standing by on Easter morning! No wonder she has become the symbol of motherhood, for mothers have continually done that. And no wonder the Roman Catholic Church derives benefit from the adoration of such persistent love.

Some one has said that when God wanted to make a great man, he first found a great woman to be his mother. And Charles Dickens wrote: "I think it must somewhere be written that the virtues of mothers shall be visited on their children, as well as the sins of the fathers." Mary does not explain the Christ of the New Testament, but she does help to make transparent many of his sayings and parables. In our fear of the extravagance of Roman doctrine, we must not fail properly to appreciate the influence of a pure, faithful, devout mother upon the unfolding life of her Son.

Kokomo, Indiana.

No Mother Understands

My faithful clock ticks off the fleeting hours
While men plan war in weary foreign lands . . .
That mystery no mother understands.

Why build strong manly bodies, walls and towers,
Rare works of art with skilled, creative hands?
My faithful clock ticks off the fleeting hours
While men plan war in weary foreign lands.

Still nations freely give their choicest flowers,
A living sacrifice to war's demands . . .
That mystery no mother understands.

My faithful clock ticks off the fleeting hours
While men plan war in weary foreign lands . . .
That mystery no mother understands.
(Chaucerian Rondel)

LUCILE CHANDLER.

Minneapolis, Minnesota.

When World Friends Get Together

By Leslie D. Shaffer

IN THE Palais Wilson in Geneva, Switzerland, occurred on August 9 and 10 the second meeting of the Friends World Committee for Consultation. Carl Heath, Hans Albrecht, Barrow Cadbury, Frederick J. Tritton and Helen Peach were present as officers of the Committee. The Yearly Meetings of Denmark, Dublin, Germany, London, Netherlands Sweden were represented. Representatives from the Geneva Friends' group and the Swiss General Meeting were present. From America came William Eves III, Harvey and Julianna Perry, Algie I. Newlin, Joe Conard, A. Ward Applegate, and Leslie D. Shaffer. Forty-two Yearly Meetings and groups are now cooperating on this Committee. Not represented thus far are China, Japan, Syria and Palestine, Madagascar, Cuba, Mexico, California, Oregon, Ohio (Independent and Conservative), and North Carolina (Conservative).

Headline Topics Considered

Some of the chief topics considered by the Committee were the State, the Church, and methods of extending the Christian message through Quakerism. Speaking of the State and the condition of nations, Carl Heath led us in a consideration of Friends' activities in relation to the world crisis. The spirit of his remarks is reflected in the message issued by the Conference.

William Eves III suggested that we must have a message for the political life of the world since the peoples of nations are helpless before the ways in which governing bodies deal with each other on a basis of evil and violence. The facts that are imminent obstruct our perspective, Ward Applegate said, and he urged us to think for the future in order that we may find a word which will be effective centuries later. Bertram Pickard urged us to develop a spiritual preparedness for whatever may come, since neither an increase nor a decrease in armaments is certain to maintain the peace of the world.

To Join Or Not To Join?

A report concerning action taken by the various Yearly Meetings in connection with the invitation to join the World Council of Churches was presented to the Committee. From the survey of action taken, it appears that an invitation has already been received by London and Philadelphia Yearly Meeting (Arch Street) and by the Five Years Meeting; whilst Philadelphia Yearly Meeting (General Conference) has discussed what its attitude should be if an invitation is received. In view of the fact that no definite decision has been reached by any Yearly Meeting, and since only some fifteen of the forty-two groups having membership in the Friends World Committee have so far discussed the matter, which is clearly of importance and interest to all Friends, we think it will be in accord with the functions of this Committee to bring to the notice of our constituent bodies an exchange of views and opinions on this question. A draft of the report will be sent to all Yearly Meeting Clerks and members of the World Committee in the hope that it may be of help to Friends in reaching right conclusions.

Members of the Committee realize the difficulties which exist when Quakers are too closely linked with other churches that take a very different attitude toward peace. Others feel a real loss not to be more closely associated with Christian churches. As one becomes better acquainted with the real work of the Council, one feels a greater desire to belong and to cooperate. Admitting the difficulty of accepting the statement of membership as it is, the World Committee was united in encouraging Yearly Meetings to cooperate as associated members in the Commissions on Life and Work, and Faith and Order.

Wider Fellowship to be Wider

Extension of the Quaker message and a closer association with persons who feel very near to the Society of Friends, were considered in connection with the Wider Quaker Fellowship. There are now 550 members who have joined the latter through the Fellowship Council in America. English and European meetings have never actually enrolled in any manner the larger number of persons who consider themselves friends of Friends. This year, however, the Germany Yearly Meeting considered the possibility of enrolling this group of persons who are exceedingly close to the Society. Other groups expressed a real interest in developing a branch of the Wider Quaker Fellowship in their own countries with adaptations to meet their various needs. The World Committee will continue to give thought to this method of Quaker outreach and will keep all groups informed of the action taken by other bodies.

Regional Meetings in Prospect

The World Committee for Consultation makes it plainly evident that a greater solidarity and cooperation will be possible throughout the various Yearly Meetings in the world. The very meetings of the Committee offer unusual opportunities for closer fellowship and renewed inspiration through mutual assistance. The third meeting of the Committee will be held in America in October in 1940, when representatives from many of the European groups will be in attendance. This immediately will increase the opportunities for inter-visitation and will give American Friends an opportunity to know and understand the unusual obstacles which many of the European groups are facing. These groups will also have an opportunity to gain new impressions of American Quakerism and perhaps find some helpful inspiration. Furthermore, the World Committee from time to time will call or assist in preparing for regional conferences to consider special problems or to meet specific needs. These will offer occasions to draw Friends together, to deepen religious experience, and to correlate decisions about important questions of world-wide significance.

A proposal has been made from the Center in Shanghai, China, that a conference be held in the Far East in 1940 or 1941. A directory is being prepared of all Quakers who live in or near Pacific ports. It has been suggested that a conference of Friends around the Pacific be held in a few years, perhaps in Honolulu. A gathering of all Friends in India is under consideration. The American Section of the World Committee is thinking of an All-American Friends Conference in 1943. The European Section is responsible for the European Conference each year. Next year the conference will be held in Stockholm. Thus Friends are able to share their experiences and give an exchange of their life and work.

Get Out Among the Folks

Inter-visitation plays a large part in the growth and development of the Society of Friends. A special visitation in France by Allan and Helen Hole and Henry Van Etten has greatly increased the life and interest of the Quakers in the Provinces. Harry T. Silcock has had a helpful ministry in visiting Friends in West China and the same is true for Walter Borton from Philadelphia who has been in China and Japan. Paul Harris, after visiting in eight European countries, feels we need to center our attention upon individuals more than upon groups. We cannot continue to set up centers indefinitely but we can send individuals to visit with interested persons in Poland, Hungary, Italy, Switzer-

land, France and other places. From my own experience I know the smaller and younger Yearly Meetings greatly appreciate a ministry of visitation. The most effective visitation may be accomplished, however, when members of these younger meetings visit in the meetings which have been established longer. The number of non-German visitors who attend the Germany Yearly Meeting have made it almost an international conference. The tramping tour or *wanderjungen*, which follows the Yearly Meeting has been of deep significance.

The concern over the rapidly increasing growth of anti-Semitism spreading through the world was considered by the European Conference held in Vallekilde last year and was given expression through a minute from the World Committee, which was sent to all Yearly Meetings.

Some Publications Proposed

The Publication Committee has given further consideration to the possibility of publishing a quarterly international journal. Some definite proposals are under consideration, but have not yet been completed. In the meantime the World Committee will publish a bulletin twice a year, giving the more intimate news articles of interest to all groups. There will be need for such a publication to disseminate information even if a quarterly with longer articles comes into being. Calendars which have been printed and distributed, giving the dates of all Yearly Meetings, have been most helpful. Material is now being collected for the publication of a new Handbook in 1940.

Appointment of more permanent officers for the World Committee was considered. For the ensuing year the present officers are to remain in service. A committee consisting of Isabel Grubb, Jim Lieftinck, William Eves III and Ward Applegate was appointed to make recommendations for the future location of the central offices of the World Committee and the personnel. It was felt that the secretaryship should be an appointment extending over several years while there might be more frequent changes in the chairmanship. A tentative budget was drawn up by the Finance Committee amounting to £700. This includes some appropriations for travel to the various meetings. Yearly Meetings will be asked to make appropriations to this budget and interested individuals will be invited to make contributions.

INFORMAL REFLECTIONS

(After hearing a recent article in *Good Housekeeping* read aloud at a Friends missionary picnic)

By Anonymous

With neither fear nor favor,
With neither graft nor pull;
As much averse to warfare
As Ferdinand the Bull;
Wherever man's injustice
Results in human need,
A. F. S. C. in action
Finds hungry mouths to feed.
With little wasted motion,
Misuse of funds unknown,
It tries to balance true again
A world man-overthrown.
Its struggle may seem puny,
Against vast floods of wrong,
But, no matter how strong evil is,
Good is always twice as strong!

THIS IS THE TASK AND THIS IS THE WAY

(A Common Word to Friends Everywhere)

Friends from ten nations in Europe, America and Asia, meeting together in Geneva in the Ninth European Conference and in the World Committee of Friends, have as they have lived and prayed and talked together felt moved to speak a common word to Friends everywhere.

We rejoice in the unity which has found expression in the World Committee that now includes the representatives of thirty-two Yearly Meetings and ten other General Meetings and Groups. We expect great things out of this fellowship of spirit and of purpose under the guidance of God.

In these days of Conference we have been led to face the crisis that threatens infinite sorrow and pain in a world already plunged in much acute suffering. We have remembered Friends in the Far East and in the Near East and the tension and dread possessing Europe. And as we have done so it has come home to us with deepened conviction that God alone is our refuge and strength and that the power of all personal and group life lies in its centering down in the life of the Eternal.

The Faith of Christ presents a challenge to the heathen tendencies that dominate the life of nations. It demands a resistance in love to human evil and a firm dedication to the building up of a world that is at peace because its life increasingly seeks the way of Christ in justice and considerateness.

We have given much thought to Christian resistance to evil and to the building of the Christian State. We have realized that in a world of domination, cruelty, fierce antagonisms and great injustice, any creative resistance demands great caring, much knowledge, corporate preparation and discipline and the whole dedication of such a community of Christ as is our Society. In this connection we have entered in deep sympathy into the differing circumstances of military conscription in the countries where Friends live; and the desire of so many Friends in conscript countries to find an equivalent in recognised community service.

The building of a social and international world, rooted in God and seeking to become step by step his realm, opens out to Friends great and unique possibilities. We have thought of the relief services and we have thought also of those of constructive thinking and action, and of the personal call to the service of conciliation—all of which claim the devotion of Friends. We are glad to be used in the converting purposes of God. The faithful life calls for grace, considerateness, knowledge, restraint and much courage in face of crushing evil and pain. And we ask ourselves: Who is sufficient for these things? We know with sorrow our great weakness in facing the tremendous demands of the courageous life—and in maintaining the calm and free spirit in front of dreadful ill. We cannot hide this weakness from ourselves. Yet, we know that God reigns and it is our abiding strength that he, the source of power that is love and love that is power, gives himself to us as light and strength; and that in this great communion his strength is made perfect in our weakness; thus we can and must go straight on led by a creative vision and doing with joy every action this may lead us to.

This is the task of Friends in this present crisis and this is the path we all must tread whatsoever may be the immediate happening.

Carl Heath, *Chairman.*

Geneva, August 14, 1939.

It is a good thing to grasp new ideas, provided you have sufficient old ideas to steady the new ones. — *Religious Telescope.*

WITHOUT A FELLOW

Christ's position is indeed extraordinary, unique. He stands alone, a Person without a fellow. He is the humblest of the sons of men, speaks of himself as "meek and lowly in heart"; yet as simply and spontaneously as if it were the homeliest and most familiar fact, he describes himself as the only One who knows the Father, as the Light of the world, the Life of the world, the Saviour, and the Judge of men! And his most transcendent claims become him like his plainest speech. His most majestic are among his simplest words, fall from him without effort, or any consciousness that he speaks of himself things too high to be fitly spoken. There is an openness, a sunny simplicity, or fine sense of nature about him when he uses the loftiest words or applies to himself the divinest names.—*Fairbairn.*

What They Say

By G. Raymond Booth

AFTER many months of intense and nerve exhausting work on behalf of refugees, I am feeling low tonight. Perhaps it is because the end of the summer is in sight with no holiday to look backward to. It may be because the old Ford shows signs of approaching journey's end. It is much more likely, however, that I am chaffing under the anti-refugee attitudes of people who ought to know better. Honest and intelligent differences of opinion always present a challenge. Assertion of prejudices as intellectual opinions, in this as in other spheres, are sometimes a bit annoying. Hence the viciousness of rubbing lead against paper. It acts as a safety valve by giving relief from pent up emotions. And then it is easier to erase than is the spoken word if one's emotions get too tumultuous.

Particularly obnoxious is the crop of anti-Semitic objections. It is a blind emotion not subject to ordinary rational processes. It grows out of economic fear and religious perversion. People who are otherwise rational beings will generalise from one unfortunate experience with a Jew, but quite rightly refuse to do so about bald-headed or left-handed men.

They say, for instance, that the refugee problem is only a *Jewish problem.* But my rather intimate experiences over many months tell me this is not true. The first refugee whom I met, a long while ago now, was a flaxen-haired blond, blue eyed, German Czech, Roman Catholic, who teaches in our swankest private school for boys. The last one who came in the office was also pure Aryan (sic), a nephew of the last Minister of Social Security in Czechoslovakia, a Unitarian by faith. Just before him came a young woman of 27 years who had been born in Canada and had been taken back to Germany some years ago, a member of the United Church of Canada. There are of course a large number of Christians, both Protestant and Catholic, whom Hitlerism has classified as Jews because of some inter-marriage. Many such had not even known of such ancestry. Our problem is that people on this side of the Atlantic are in imminent danger of doing what the world is more and more doing, e.g., following Hitler's lead. We are calling that man, or child, Jew, whom Hitler classifies as "Juden." A scurrilous attack on refugees has coined the hyphenated word, "refu-Jews". But calling names is always the last attempt of the man who has no valid argument.

For several months, Raymond Booth, Executive Secretary of the Toronto Friends Meeting, has been doing yeoman work as Executive Secretary of the Canadian National Committee on Refugees and Victims of Political Persecution.

They say the Jews are *different.* But I know a great many Jews personally. True they worship the God of Abraham, Isaac and Jacob. But, on reflection, so do I. True, some of them eat garlic, but then I eat onions. True, many of them are dark, but not all gentlemen prefer blondes. By "different," our "anti" friends really mean "inferior." And with that point of view I am in total disagreement. In religion they have given us ethical monotheism. The most famous Jewish refugee family of history was one in which the youngest member was called Jesus. The real fear is not of their inferiority but that they so frequently excel. A Jewish Czech who manufactures the highest grade monogrammed glassware of Europe is now in Canada where he will be stiff competition (with Michigan sand) for our glass manufacturers. The leading miller and baker of a former European national capital, a Jew, may be expected to add to the Epicurean enrichment of Canadians to his own financial enrichment. But underneath apparent differences are the eternal similarities—love of freedom, homes, the gentler virtues.

They say the Jews are *not ethical.* But I have worshipped with them and preached for them in their synagogues, both Reformed and Orthodox. I have never ceased to feel the thrill of the reading of the law. Moreover, I have traded with them and find no difference in ethical levels. I have gone further. I have examined, with company cooperation, fire insurance facts. That ugly old canard is for me a dead issue. I know something of their family life, the lighting of the tapers, etc., their love of children, the queenly place of the Jewish mother. Our divorce-ridden Christian civilization has much to learn. A Jewish refugee had had a very difficult time at the Niagara border a few days ago and was quite shocked when some one (a Christian) suggested a convenient lie.

They say the Jews are *never farmers,* and that farm settlers will leave in a few years for the cities. But Jewish agricultural people in Canada have farms, and have had them for a great many years, in the same proportion as the rest of the population, which seems rather remarkable to one who has some knowledge of history. After all, we Christians (?) by unethical and unscrupulous methods through the long Ghetto years taught the Jew to keep his worldly goods in a form easily hidden and transportable. Real estate hardly comes under that category. Last week I visited the farm of a colony of Jewish refugees. The leader has a Doctorate in agricultural economics. Besides the ordinary summer work, a run-down farm had been put into what one would call a show farm except that they were dirt farmers. And when we called in the early evening, on threshing day at that, the day's work was done and all were sitting "in the cool of the day," clean, happy, and enjoying high conversation. We learned that neighbours who at first came to offer help now came to ask advise from "the Doctor."

They say the Jews are *not patriotic,* that they have no home anywhere, and are at home everywhere. Yet a deputation of Czech Jews came to the office of this pacifist a few days ago in anticipation of war in Europe, asking how they could best go about enlisting in the Canadian forces. Jewish refugees with whom I have had to deal, forty years old and older, almost invariably have been war veterans, some of them with the highest decorations of the Central Powers. Practically all of them are completely Germanised. They speak only German, not even Yiddish, eat only German foods, sing only German folk songs. They are as much of an enigma to British Jews as are Germans to the British.

They say the Jews are *Communists.* I know some who are. Less than one in every thirty Canadian communists is a Jew. Communist candidates in Toronto get their largest vote in non-Jewish wards, while the Jews elect Conservative candidates. In the last presidential election in the United States, Arizona, which has only 1,500 Jews in the whole State, voted 12,500 strong for Earl Browder, a total equal to 25 per cent of his New York vote. None of the Communist "big wigs" in Canada or the United States are Jews. Only four of the 29 Commissars of Russia are Jews. Not one of the 100 Communist Reichstag deputies in 1922 was a Jew. The only political generalization which one can make of the Jews is that no generalization can be made. All the Jewish refugees I know

personally have been monarchists or social democrats. Some profess to be both, a position not at all incompatible.

They say the Jews are *anti-social big business people.* Not one of the leading industrialists and bankers in Canada is a Jew. We have no Jewish director in steel, power, paper and pulp, telephone, railroad or transportation company. Only thirty of the 420 directors of the New York Clearing House are Jews. J. P. Morgan & Co., non Jewish bankers, place 20 per cent of the foreign loans of the United States, while Kuhn, Loeb & Co., partly Jewish, place less than 2 per cent. The Automobile industry has only three Jewish directors. Coal has none. Shipping and chemicals have only one each. Furs, textiles and amusements are the only important Jewish-influenced businesses. Anyway, I know many Jewish social workers both in the United States and in Canada. Poor Jews predominate.

They say the Jews are *dirty.* The ones I know aren't. I have been in their homes and they have been in mine. We have been in camp together. These refugee Jews are the finest of Europe's cultured. The dirtiest people I know are a certain type of Irish in New York, Negroes in Chicago, English in Toronto and French in Montreal. No one believes that the Irish, Negroes, French and English are dirty as races. Neither is the Jewish a dirty race.

They say the Jews are *noisy.* It was two days after my first college football game before I could speak above a whisper. Years of Friday nights in Indiana attending high school basketball games, with no Jews present, were not exactly like Quaker meetings. I have seen them on holiday at the beaches, notably Old Orchard in Maine. They were just a little noisy, but it was the noise of joyous family groupings, the chatter of children, freedom from the great cities. But these Austrian, German and Czech Jews are a strangely quiet group, soft spoken, pathetic, awfully grateful for little acts of kindness. One dear old chap, ex-publisher in Berlin of technical books and maps, brought me a rare old Bible, one of the treasures he had saved from the wreckage. To have refused it would have added another injury to his already deeply wounded soul.

They say the Jews *never assimilate* but the most tragic refugee cases I have met are those of part Jewish ancestry. Most of them are Christian. Some are Christian clergymen. One Jewish mother, a Presbyterian, divorced by her Aryan (?) husband under Nazi pressure, comes in to see me frequently. Her children can be officially declared Aryan now that her baneful influence is removed. Yet she is being hounded by official letters threatening dire consequences to herself and children because she was found to have taken out a few hundred dollars. Mother love, outraged justice, disgrace of race, and divorce, fear for herself and her children—all these and more are slowly driving her mad. Another, a well-to-do business man, is a third generation Christian and came to consult me about church affiliation. A Quaker sending a Jewish Dutch Reformed adherent from Germany to a United Church of Canada was an experience worth while. And then there are the children barred from Sunday school, church, public school, parks, theaters, baths and certain streets who are by fiat made pariahs. They are being de-assimilated with untold mental torture.

The Jews are no better and no worse than the rest of us. They are a peculiar people only in that their peculiarity is different from other equally peculiar people. A common humanity binds us together. Human suffering transcends creed, race and nation. God hath made of one blood Jews, Nazis and Quakers, and we have made of his handiwork "a mess," to use Rufus M. Jones' expression about the world. The refugee problem is not a Jewish one, but if it were, I would want to help just the same.

Among the Spanish Refugees

By John F. Reich

RECENTLY in these columns I described a Quaker's impressions of Spain. I now continue my journey through the Spanish refugee camps in France.

Crossing the Franco-Spanish border is more than a physical act. The simple iron bridge at Irun marks a spiritual frontier as well as one of geography. On the one side lies an austere land gripped with narrow prejudice; on the other a liberal and tolerant land that is host to more than a quarter-million destitute Spanish exiles. Weaving through a swarm of returning refugee women and children who besieged the Spanish Custom House, I presented my papers and was promptly received with a minimum of formalities. It was enough to know that I was traveling for *los Amigos Cuaqueros.* Not a bag was opened by the officials who sped me on my way.

On the French side I met a band of disheveled Spanish prisoners, marching to the border under military guard. How would they fare—these former Republican soldiers—at the hands of their victorious countrymen? What drew them back at the risk of imprisonment in Spain? Was it a hunger to see once more the faces of wives and children? A nostalgia for the hills of home? Despair after months of interment behind pitiless barbed wire?

I was told by the French border guards that four thousand Spaniards a month were returning to Spain. On their arrival they would be segregated in Spanish concentration camps until they had proved their innocence of political activity and had found two Nationalists of their home community who would vouch for their good behavior. Later I was to see 15,000 Spanish Republicans awaiting repatriation. Any man who elected to return to Spain was removed from those who still held anti-fascist sentiments. In this way the fear of reprisals from their fellows was removed and the temptation of changing their minds.

An all-night journey by train brought me to Perpignan, where more than 150,000 Spanish refugees are congregated. Here workers for the English and American Quaker committees and the International Commission have their headquarters in down-at-the-heels Hotel Regina. They have made their little office a humming center of good fellowship and humor. Not far away are the offices of the British National Joint Committee with its staff of English relief workers with whom Friends are in close collaboration.

Dr. Audrey Russell, Dorothy Morris and Ruth Balderston Cope were among the group who welcomed me to Perpignan. These are veterans of Quaker service in Spain, at home in the problems of the refugees and capable to their finger tips. Escorted by them, I was led into the unapproachable concentration camps under French military control and into rabbit-warren buildings in Perpignan that Spaniards have taken over as Centers of Aid for their distressed compatriots who are at liberty but are forbidden employment in France.

Let it be said at the outset that the French people have done nobly for the Spanish refugees. If the military camps

are grim and comfortless, they represent an enormous improvement over the chaos that the refugees first endured. It is costing the French Government close to 8,000,000 francs a day (about $200,000) to house and feed its unbidden guests. The sheer weight of their numbers forces the French officials to lay down hard and fast rules for the refugees' control.

Around Perpignan are half-a-dozen military camps holding the remnants of Spain's Republican armies. It was estimated that the camps housed 150,000 men and some women and children who refused to be ousted from their menfolk. Scattered through France were another 100,000 women and children housed in two thousand different houses called "colonies." In addition, it was said that 15,000 Spanish soldiers had been taken into the French Foreign Legion and 35,000 had joined Labor Battalions to work on French fortifications and roads. Across the Mediterranean, in French Morocco, were additional Spanish refugees numbering possibly 10,000. It is always dangerous to quote figures because there is a constant shift in the refugee population. While governments and committees are struggling to find ways of solving the problem, many of the refugees are quietly settling their own affairs.

The Spaniards that I saw in France were the flower of Spain. There were her boldest, most vigorous thinkers; her best scholars and scientists; her most skilled artisans. They were not exhausted, broken men, but muscular, sunburnt veterans of war, their eyes shining with anger at their fate and their faces set with determination not to give in to despair.

I saw them at Barcares, a great cantonment of 60,000 men living in wooden shacks set in the midst of desolate sand dunes. The wind blew a gale, whipping the sand into our eyes and cutting against the rags that the men called clothes. As our car came limping into camp on a broken spring, a young Spaniard hailed us and pointed out the damage. He would fix it immediately! Before we could protest, a score of men were down on hands and knees in the sand, underneath the car. Without tools or workshop, these men fashioned an iron sleeve that was bolted to the spring. In twenty minutes we were ready for the road and were off with a cheer from our friendly rescuers.

Such ingenuity was characteristic of the men who had nothing but a ragged shirt and a pair of "shorts," donated by the British Red Cross, and of which they were horribly embarrassed, for no Spaniard would willingly expose his knees.

I found them playing chess with pieces carved from soap. Bed springs had been fashioned from discarded inner tubes. Tin cans and barbed wire were mysteriously adapted into tools and utensils. A push-ball was made from canvas stuffed with hay.

In the married men's quarters, a children's clinic operated without the simplest medicines or equipment; clinical records were kept on paper bags; the operating table was an iron cot. Two hundred children in this camp went to school in a shack without chairs, books, or blackboard. In the "cultural centers" organized by the men there were no paper, pens, ink, books, or magazines.

Walking through the camp, we constantly were besought for little favors that to the prisoners meant everything. "Have you a stamp?" and "Have you a cigarette?" were the most frequent requests. Some of the queries touched the deepest of tragedies; as when a one-armed veteran came from among a throng of soldiers leading a little, undernourished boy. He told us his wife was "somewhere in France" with the remainder of his children. He was unable to care for the boy alone—could we help find his wife and bring them together?

Perpignan lies at the foot of the Pyrenees which barricade France from Spain. Across these mountains, people come at night, in flight from persecution or in search of their menfolk interned in the concentration camps. Women with babes in arms and little children tugging at their skirts come trudging over the mountain passes. Young men who threw away their guns and hid when the Republican cause collapsed, slip past the military guards to escape imprisonment. It was estimated that up to 2000 Spaniards were entering France illegally each month. French officials usually were disposed to overlook their presence as long as they did not become public charges. To aid these "illegals" the *Centro Catalan* and the *Centro Espagnol* operate agencies in Perpignan. They give out clothing and meal tickets and furnish medical aid. A visit to these centers gave me a chance to interview a number of newly arrived "illegals." Their tales of terror and suffering epitomized totalitariansim in action.

The Quaker workers, with funds largely furnished by the International Commission, have elected to do the following tasks:

1. To furnish funds and equipment for medical treatment of men in concentration camps. Among other services, the International Commission has provided five clinical laboratories and equipment for a new hospital wing to combat tuberculosis.

2. To furnish clothes for men in camps and to outfit families about to emigrate to Latin America.

3. To furnish intellectual materials for children's schools and men's cultural centers. There is unlimited need for writing materials, magazines, books, recreation equipment. Printed matter should preferably be in French or Spanish.

4. To aid the *Centro Espagnol* and *Centro Catalan* continue their work for refugees at large. Foreign agencies cannot help "illegal" refugees directly. The Catalan medical clinic, for example, needs $300 per month. It gives more than 1000 free treatments at less than 30 cents per treatment.

5. To furnish clothes, school materials and supplementary diet for refugee children in the 2000 "colonies" scattered throughout France. Many organizations are unable to maintain their care and the need will be great this winter.

While visiting "colonies" of refugees and speaking with French, Spanish and English officials regarding the Spanish tragedy, our principal concern was to find out how these people could be permanently resettled. It was agreed that possibly 100,000 would in time go back to Spain, but there remains an irreconcilable bloc of anti-fascists totaling more than 150,000. These dare not or will not re-enter Spain under present political conditions. Will France permit them to settle down in its depopulated areas of the south? This is the hope of most of the refugees. For the rest, there awaits Latin America. Chile has agreed to take 10,000 agriculturists and Mexico already has accepted 6,000 with its doors open to as many more as are willing to till the soil. The present international crisis is by way of a boon to the Spanish refugees. As long as France may have need of a trained body of men opposed to Fascism, the Spaniards are more than welcomed. It may well be that the happiest solution to the Spanish refugee problem will be for France to grant them working permits and some aid in settling them on the land.

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THE AMERICAN FRIEND
Richmond, Indiana

A Question of Our Common Humanity

By Daniel Oliver

ALL those who have had to deal with the refugee problem are aware of the situation created by unscrupulous shipping companies or "travel agencies" who offer to carry immigrants to some foreign land, usually Palestine, guaranteeing them permission to land and settle even if they have no legal authorization. Those who trust those promises find themselves packed on board usually tiny ships unfit to carry passengers and discover that no harbour in Palestine or elsewhere will allow them to land. They wander on the high seas outside anybody's territorial waters or jurisdiction, sometimes for weeks, until the Captain either manages to land them clandestinely or decides to return with them to the port of departure, indifferent to what may happen to them after.

The recent case of the *St. Louis* was only an extreme one of the kind. The exceptional publicity it attracted spared its occupants a return to Germany and concentration camps. But at the present time, several ships are known to be wandering in the Eastern Mediterranean, hoping to land their passengers in Palestine—a hope which the precautions now taken against clandestine immigration render absolutely illusory. In fact, they presumably will not be allowed to land anywhere.

A particularly pitiful case is that of a ship from Roumania carrying some 700 refugees from Czechoslovakia, nearly all from the professional middle class, which came into Beyrouth some two weeks ago short of food and water, infested by rats, with people suffering from scurvy. As an exceptional favour, they were allowed to land in the harbour quarantine quarters and have been maintained there by the charity of the Beyrouth Jewish Community and other sympathisers. They are still here, and everything that can be thought of is being tried to save them from a forced return to Roumania and Prague, with what success we cannot yet tell.

The immediate problem, however, is not that of this particular boat load whose fate will have been settled before these lines reach any readers. It is that of the other boat loads now at sea and of more boat loads likely to be embarked in the weeks to come, and even if the exposure of this inhuman traffic leads to suppression by the authorities, this leaves still untouched the plight of the thousands of would-be refugees who do not know where to go.

Fundamentally the problem seems to be that existing arrangements can only deal with refugees who have received a visa or other pass for a definite country, permanently or temporarily. Without such an authorization, which is strictly individual, no legal entry is possible anywhere, and no reputable refugee organizations can connive at illegal immigration quite apart from its increasing difficulty.

The suggestion we venture to make may have been already considered and turned down, we do not know, but we bring it forward for what you may think it is worth. It is this: what seems to be needed is a place, probably several places, where *anyone* can find temporary shelter while steps can be taken to find some permanent home, places to which one can go without a visa (though not without identification papers). Such centres should be preferably accessible by sea so as to obviate the problem of transit through unwelcoming countries; they should form areas in which the refugees are effectively segregated so as to be unable to effect clandestine settlement into the country or to enter the local labour market. These are, we understand, the lines on which the French have dealt with the problem of Spanish refugees. What is needed is something similar for refugees from Central Europe.

The difficulties of organization should not be really serious. If the army can set up camps at very short notice on a large scale, such civilian camps, which would need much less equipment and could practically run themselves, should be easy enough to establish. The problem of *location* is more complicated. We venture to suggest the hinterland of Cyprus, the coasts of Tunisia and Algeria, or of South France. Turkey might not be unwilling to cooperate. (Syria is out of the question owing to its proximity to Palestine, access to which is now finally barred for months.)

There remains the question of *finance*. This obviously cannot be the sole responsibility of the country offering hospitality. It must be a matter for existing refugee organizations with the help of governmental international funds such as were recently indicated in official pronouncements in Great Britain and France.

We may be told that we are underestimating the difficulties and complications of such a scheme. We would in reply urge two considerations. First, that at least some committee or individuals should explore the suggestions in all their aspects and urge them on the competent authorities before they be turned down. We should gladly take this up ourselves, but it can obviously only be done by people living in Western Europe.

Secondly, let us face the alternative of sending such men and women back to conditions that mean death or what may be as bad as death to them, or of forcing them to remain under such conditions if they cannot escape. Can we and our governments really accept the inhumanity and the social waste of such an alternative? Its realization should make it possible either to overcome the difficulties involved or to devise some better scheme. This question of the misery and suffering of hundreds of thousands of refugees is not only a political question, and we do not approach it from the political side. It is a question of our common humanity, and everyone who can feel and sympathise with human suffering inflicted on a people who have done nothing to deserve it, the present conditions must appeal and urge upon all to see a solution of the present situation by finding a home, even a temporary one, until permanent satisfactory arrangements can be made. These Jewish refugees, many of them from the professional classes and who are among the very salt of the earth, are suffering indignities and privations and misery that makes us blush when we think such things are possible in the present stage of the world's civilization and development.

Ras-El-Metn, Syria.

AMONG OUR CONTRIBUTORS TO THIS ISSUE

(Not otherwise identified)

ESTHER LITTLER—Active member of Western Yearly Meeting and our approved reporter of its annual sessions.

DANIEL OLIVER—Veteran head of the Daniel and Emily Oliver Orphanages and Friends School in the Lebanons, Syria; recently awarded the order of merit by the British government.

RUSSELL E. REES—Pastor, Union Street Friends Church, Kokomo, Indiana, and member of the Executive Committee of the Five Years Meeting.

JOHN F. REICH—Head of the Spanish Relief Section of the American Friends Service Committee.

LESLIE D. SHAFFER—Executive Secretary of the Fellowship Council and member of Friends World Committee on Consultation.

ELEANOR SLATER — Personnel Secretary, Social-Industrial Section, American Friends Service Committee.

DOROTHY ZUKIERELLA—German Friend, some time resident in this country, who has been denied citizenship papers because of her pacifism.

The Call of Much Larger Tasks

Report of Western Yearly Meeting

By Esther Littler

FRIENDS of Western Yearly Meeting gathered at Plainfield, Indiana, during the week of August 22-27, for the eighty-second time. The atmosphere of Yearly Meeting facilitates insulation from the outside world in that it is more or less of an amplified family reunion and because it is necessarily very much absorbed in its program. Yet, from first day to last, we were able to forget but momentarily that it was a week of world crisis. In the opening period of worship we were reminded that it was a time for "sitting up nights with humanity." In such atmosphere the epistles from other lands became particularly significant and aroused sympathetic interest and comment.

Visitors took on Five Years Meeting proportions this year with Indiana Yearly Meeting leading all the rest, as usual. These ministers were present: John Compton and family, Anderson; Murray S. Kenworthy, Carthage; Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, and his wife, Addie; Robert E. Cope and wife, Ardele, New Castle (Now Wichita, Kansas); Franklin P. and Lillian Chant and daughter, Farmland, (Now Tellico Plains, Tennessee); Herbert Reynolds and family, Amboy; Maude Carter Smock and husband, Wayne Smock, Centerville; Kenneth Pickering and wife, Ruthanna, Knightstown; also, Amy J. Marvel, Richmond, President of the Women's Missionary Union of Friends in America; and Odessa Rayle of Spiceland. Richmond Central Offices were represented by Merle L. Davis, Administrative Secretary of the American Friends Board of Missions and Lucile Wood of the Friends Book & Supply House. President William C. Dennis, William E. Berry, Lawrence Leland, Millard and Nellie Markle, Murvel Garner, Dail Cox and Robert Huff were present from Earlham College.

Friends welcomed from other Yearly Meetings were: Lindley J. and Corona Cook and son Ralph, New England; Charles E. Haworth, Ohio; Elmer H. Brown and Arthur Santmier, Field Secretary for Friendsville Academy, Wilmington; Orval Dillon, incoming pastor at Hortonville, and H. Millard Jones, Iowa; Lewis W. and Pearl McFarland, North Carolina; Alexander H. Hay, Canada; Olive Hadley Coffin, California; Emma G. Holloway, Indiana General Conference; W. Worth and Edith Mackie and children, missionaries to the Osage Indians in Oklahoma; Gertrude M. Reinier, a non-resident minister of Western Yearly Meeting. Also, George Sweet, a Presbyterian minister and Field Secretary of the Indiana Christian Endeavor Union, and Neal Newlin, a Congregational minister of Lima, Ohio, and his wife, Mildred Newlin.

The reappointment of all clerks found Albert L. Copeland presiding with his usual spirit in spite of a recent appendectomy; Homer J. Coppock, Recording; Lilith M. Farlow and Rachel Johnson, Reading; Orval H. Cox, Announcing. Martha Kellum and Beulah Johnson served as pages.

On Wednesday morning the Stewardship Committee summed up its year's activities with a note of increase. In place of the usual speaker, an oratorical contest was conducted in which four young persons participated: Irene Pogue, Sylvia Cliburn, Paul Freeman and Wilma Barnett. The winners, Wilma Barnett and Sylvia Cliburn, were presented with Bibles. A Stewardship supper featured short talks by Jean Clark, Eldon Farmer and Burnie Cook.

Forty years ago the Bertha Ballard Home Association began efforts to provide in Indianapolis a Christian home for girls away from home, each year proving how thoroughly worth while is their work. During the past year sixty-six girls have resided in the Home, some in school, some employed, differing in creed and nationality.

The Wednesday devotional half-hour was given to memorials. The two read were for Nellie B. Cox, an elder of Westfield Meeting, and David B. Johnson of Mooresville Meeting, who was a member of the Permanent Board for more than twenty-five years. To these Friends and many others who have gone on into that future where "they count not time by years," both silent and vocal tribute was given. Second only to the pressure of world events was the shadow cast over the Meeting by the sudden passing of David M. Edwards. At two o'clock when the funeral service was held at First Friends Church, Indianapolis, the Meeting paused in reverent silence.

The report of the Prohibition and Public Morals Committee, while giving due credit for work done, expressed the feeling of general lack of adequate effort throughout the Yearly Meeting and pointed to the need for a creative approach to the problems involved. H. Millard Jones, Youth and Educational Director of the Minnesota Temperance Movement, outlined the problems of the liquor traffic, labor, and moral and spiritual. Suggested solutions included an adequate program of evangelism, education, and eradication of the system. A lag in evangelism and education was said to have preceded the defeat of the Eighteenth Amendment.

Wednesday evening at a cafeteria supper for Peace and A. F. S. C. workers, Robert W. and Martha Balderston gave some pictures of conditions in Europe. Martha Balderston was able to make enlightening comments on the epistle from the Netherlands, having attended their Yearly Meeting. Robert Balderston translated the epistle from the German Yearly Meeting. These living links brought a new appreciation of the courage and faith of Friends across the sea. Robert Balderston addressed the evening session on "Recent Experiences in Europe," touching briefly on war preparations, speaking chiefly on the Jewish refugee situation and explaining ways in which Friends may participate in that work. Emphasis was placed on the fact that out of 800,000 refugees, 300,000 are not members of the Jewish Synagague but are Christians by reason of choice or marriage. Jewish relief funds, therefore, are benefitting a large per cent of non-Jews who should be the responsibility of a united Christian Church.

Thursday began with the traditional Missionary breakfast which was addressed by Franklin Chant. The morning pro-

TO A. WARD APPLEGATE "HERR MINISTER"

On finding the following paragraph in the current issue of the London *Friend*, we chide Ward Applegate for holding out on us: "A. Ward Applegate, Minister of the Friends Church at Wilmington, Ohio, one of the Friends who attended the Germany Yearly Meeting at Bad Pyrmont recently, was surprised on coming down to breakfast on the second morning of his visit to discover that he was given a special place of honour at the hotel and that he was then and later the subject of attention from waiters and others, who hurried to meet the wishes of 'Herr Minister.' He received enlightenment later from German Friends who explained to him that in consequence of his having described himself as 'Minister' on the police form visitors had to fill up, he had been mistaken for a member of the U. S. A. Government."

gram brought the Executive Committee's recommendation for the reappointment of Fredric E. Carter as General Superintendent, which the Meeting accepted. His message followed and was a fourfold challenge directed primarily to "laymen," with apologies to all Friends. The term as used applies specifically to those not actively engaged in pastoral work. Needs pointed out were: lifting the level of spiritual life among laymen; lifting the level of giving to a stewardship basis; prayer as a means to the above ends; a tie-up with definite tasks which will be an expression of the above three. A profitable half-hour's discussion on this message, the statistical report and the State of Society followed. Although a small net loss in membership is regretted, the numerous gains are highly encouraging and give promise of a net gain for next year. The Executive Committee announced a series of regional conferences which are planned to familiarize local meetings with departmental work.

The Women's Missionary Union held its annual business meeting at the Wednesday noon hour and on Thursday, an inspirational service with Edith Mackie and Lillian Chant speaking. The Mission Committee was fortunate in having a number of "personal appearances" for its afternoon program. Edith Mackie gave a geographic and pictorial description of their work; Worth Mackie presented the historic background and immediate problems. Merle L. Davis brought a comprehensive analysis of the entire program of Missions, showing the close relationship of Evangelism, Stewardship, Peace and Missions. Franklin P. and Lillian Chant, who are beginning work in Tennessee in September, each spoke of their experiences in visiting their field of service. Rolla Foley, Jr., who goes from this Yearly Meeting to teach music in the Ram Allah Schools, very fittingly expressed his message in the songs, "My Task" and "The Prayer Perfect." A uniquely impressive consecration service was conducted by Errol T. Elliott which helped us all to feel our mutual privileges and responsibilities. R. Furnas Trueblood, in an inspirational message delivered at the evening session, emphasized the need for a more heroic interpretation of faith. Preceding this, pictures of our mission work in Mexico were shown by Merle Davis.

Friday was designated as Educational Day. The Literature Committee's report indicated a greatly increased use of the Lending Library, a larger number of readers and books read. Marianna Brown, in her well-known piquant style, addressed us on "The Purposes of Reading," inquiring, "Can you? Do you? Do you enjoy it? What and why do you read?" Friends were reminded of the desirability of being able to give reasons for their faith and practice. The Committee on Christian Education made the annual recognitions and awards in the afternoon. Carmel, Bloomingdale, Mooresville, Westfield, Kokomo (Courtland Avenue), Friends Chapel and Second Friends, Indianapolis, received streamers to be attached to Christian flags. Edmund T. Albertson, Executive Secretary of the Indiana Council of Christian Education, directed our attention to the objectives of the International Council and to the need for correlated, purposeful, planned programs which anticipate a harvest. A never-failing bright spot in this session is the visit of the Junior Yearly Meeting. Mary Jordan Sweet, Wilna Moon and Hazel Williams directed their activities this year. Attendance reached a high mark of 123 with an average of 58. Margaret Trueblood was Presiding Clerk, Harriet Elliott, Reading and Recording, and Morris Mills, Announcing.

Western Yearly Meeting may be well settled in most of her habits of thinking and conduct but each year demonstrates her willingness to try some things once. This year's innovation was a happy combination of the time-honored Earlham Supper and the Camp Mack Reunion of but three year's standing. In the capable and versatile hands of Eunice Reagan and Milton Hadley, about one hundred-ninety persons enjoyed two hours of fun and inspiration in the form of extemporaneous talks, and music in charge of Professor Dail Cox. The evening session featuring reports of the Foundation, Trustees, and President Dennis included a special treat in moving pictures of Earlham College activities. On Saturday afternoon, after a day of routine business, the closing minute was read.

Devotional half-hours, led by Donald B. Spitler, pastor of Carmel Meeting, had these themes: "Warming Yourself By Another's Fire"; "Our Unconscious Influence"; "The Sin of Uselessness"; "Faith." Tuesday and Saturday evenings were devoted to worship when Charles E. Haworth and Maude Carter Smock brought messages. Charles Haworth, Arthur Santmier, Herbert Reynolds, Orval Dillon, Clarence Ozier and E. Howard Brown spoke at the eight o'clock tent meetings. All of these periods of worship not only made an appeal for a finer quality of living but helped us to realize that "the joy of the Lord is our strength."

We were privileged to have E. Leona Wright leading our music again this year, supplying appropriate special features and conducting a class in hymn appreciation. The volunteer choir and the men's quartet from Providence Meeting were highlights of Sunday's services. The morning message by Donald Spitler on "The Wonderful Christ" (Isa. 9:6), was an appealing picture of the historic and living Savior. In the afternoon, Fredric Carter contrasted the bridal splendor of the Church with the less used figure, "terrible as an army with banners" (S. Sol. 6:10), in an arresting portrayal of "Christ's Wonderful Church."

The Meeting on Ministry and Oversight, convening on Monday afternoon, was addressed by Charles L. Mendenhall on "The Origin and Purpose of the Meeting on Ministry and Oversight," in which he traced its history and growth, stressing the need of a greater sense of responsibility on the part of elders. Russell E. Rees spoke to the evening session on "Leadership in a Friends Meeting," basing his sermon on Mark 1:3 and defining such leadership in terms of prophetic personalities through whom God's purposes may be known and expressed. The only minister recorded this year was Ray Morford of Westfield Quarterly Meeting.

Attractive exhibits included the pictures of the churches and parsonages of the Yearly Meeting; a collection of old books, documents, dishes and other antiques; Peace Memorial pictures available for rent from May Jones of Chicago. We noted that the foreign epistles mailed by the Presiding Clerk were, in accordance with his hobby, supplied with special issue stamps. Every such act of thoughtfulness is cause for gratitude in a time when ties of national friendship are exposed to heavy strains.

That it was a *good* Yearly Meeting, all readily agreed; the unusually temperate weather helped to maintain an exceptionally high average attendance. Although it seemed, on the whole, a quite sober one, there were many relaxing moments. A diminutive brown dog of undetermined lineage supplied some of these by doing a thorough and impartial job of attending sessions.

An unusual degree of harmony, the consciousness of goals achieved and the call of much larger tasks bring us to a new year. We turn to the Psalmist's words: "Though war should rise against me, *even then* will I be confident"; (27:3b, A. V.) And to the insight of George Fox when he said, "I saw, also, that there was an ocean of darkness and death; but an infinite ocean of light and love, which flowed over the ocean of darkness."

ALIBI

Grim Duty, never far away,
Is quite insistent in its call;
But I'm a little deaf, you see,
And sometimes do not hear at all.

ALBERT W. MACY.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

RESERVE SERVICE UNIT PROPOSED FOR CONSCIENTIOUS OBJECTORS

Editor, THE AMERICAN FRIEND:

During the Abyssinian "tryouts" for the coming world conflict, and again at the beginning of the Spanish "semi-finals," I suggested to the American Friends Service Committee that they sponsor an active service unit to be made up of young men and women of conscript age, or younger, who would constitute a reserve of volunteers ready for any need or emergency. Like the emergency units of the Red Cross they would be trained and equipped ready to be called at any moment into any area of conflict where such a demonstration of service and sacrifice might have some bearing on the ultimate "balance sheet" of good or evil.

The most immediate, most direct, and (who can tell) the most important service would be to the members of the unit themselves. It would give our young men and women who are so minded the opportunity to declare their stand, and to commit themselves publicly to a way of life based upon love, peace, and service, rather than upon force, fear, and hate. It would encourage them to choose the better way and support them in their convictions in any emergency. Such emergencies will arise for many this very Autumn when faced with compulsory military training in our state universities, and national conscription is not impossible even in America.

I anticipate two questions that will immediately arise in the minds of Service Committee members: first, does not the present program of the Service Committee provide opportunity for such commitments and such service—the peace caravans, and the work camps for example; and second, is this the Quaker way of meeting a situation?

My answer would be in partial agreement on both counts. The active projects of the Service Committee do offer opportunities for great service and I have no criticism of those under way but they are inadequate, and they are too expensive to the volunteer. Comparatively few of our youth have actual opportunity for active service, or even (and I think this is of greater importance) of public "on the record" commitment to a way of service. Second, such service is available to a few young people only, because of the fact that they are expected to pay much of their own expenses. Participation in a work camp for example usually costs the volunteer one hundred dollars or more. If they are to continue with their schooling, the great majority of our college men and women are faced with the necessity of earning money during the summer rather than spending it.

The question of the "Quaker Way" should be given careful consideration. But is it not possible—even essential—for the "Quaker Way" to change gradually with a gradually changing world?

During the crisis of the "first World War," many of us went overseas and engaged in active work, which was always in the closest cooperation with the civil and certain semi-military forces. Some of us were actually on loan to and supported by the American Red Cross whose insignia we wore above our Quaker Star. We wore a uniform of a decidedly military cut, including a broad leather belt.

In my opinion we should be more careful of any approach to the military method. We should keep strictly clear of any alliances with, or concessions to, the "machine." Today I would object to the uniform (although I still keep the surviving parts of my old uniform, including the belt, as a memento). Some kind of indentification is demanded in the war zone but an arm-band bearing the familiar eight-pointed star would serve. I would be very shy of any actual alliance with even the semi-military Red Cross of wartime, although that should not prevent active cooperation at times when cooperation is desirable.

We must keep in mind however, that a method is not necessarily bad simply because it is used for a wrong purpose or by an agency with which we cannot cooperate. Fire is not bad because it can be used to destroy a city; it will also cook our food and sterilize our surgical instruments. So, the mere fact that the military machine uses certain methods of training and propaganda for ends we believe to be wrong, is no valid reason why we should not use similar methods for other ends.

Personally, I see no real conflict between this kind of voluntary "regimentation" of our peace "front" and the banding together of our Quaker youth. with the traditional and time-tested Quaker way of doing things; and if it appears that there is, I would justify it as an obligation we should fulfil to our boys and girls in this time of very real emergency.

I do not feel that our youth need active physical training for physical activity such as that offered by any military training units. What they need instead is guidance and encouragement in thinking through their personal problem, and moral support in standing by the decisions reached, even in the face of actual physical and mental punishment, if it comes to that. They need training in active peace-thinking and peace-planning. When the need arises, training to meet the need can then be initiated. It might be well to encourage the study of foreign languages and Political Science, social service methods, and perhaps even sanitary and hygienic methods. I would like to see our Quaker colleges offer the members of these units such opportunities, and personally I would like to see such units placed on such a basis that they could replace the N. Y. A. units in our colleges.

Such a set-up should be quite readily financed. Volunteer leadership could be "recruited" and organized from the Service Committee headquarters. There are enough "veterans" of the reconstruction and child-feeding units of 1917-1922 to aid materially in the field work. Each *equipe* should be supported locally, *but at no cost to the volunteers.*

Cooperation could be expected from all Friends schools and colleges; and from local meetings. Friends centers and other interested and affiliated organizations in non-college communities or in the vicinity of state schools. Membership should not be confined to members of the Society of Friends but it should be confined to those who are conscientious objectors to war for moral and religious reasons.

We should move slowly perhaps but not so slowly that the emergency is upon us or past before we recognize it.

FLOYD W. SCHMOE

Seattle, Washington

PLEDGES SUPPORT TO REMOVE "OLD QUAKER WHISKEY" STIGMA

Editor, THE AMERICAN FRIEND:

May I express my approval of Malcolm R. Lovell's concern that Friends should maintain their ancient testimony on temperance and sobriety—in connection with the advertising and sale of "Old Quaker" Whiskey.

A news release which rests on my desk is headed: "Return of Dry Law Opposed by Quakers."

There is grave danger lest we Friends grow conceited because of recent public acclaim in certain circles. As a matter of fact, we are less well known than we think, and most of the knowledge about us is quite inaccurate. Through my student teachers and former students, I have made a little investigation concerning the ideas which the average school child has about Quakers. He knows that the Qua-

kers are a funny sort of people who came over with William Penn and wouldn't fight the Indians; that they wear broad-brimmed hats and bonnets; that—in a surprising number of cases—they make Old Quaker Whiskey and Quaker Oats.

Last Sunday I listened to a minister of another denomination express the pious desire that his congregation might be knit together in Christian unity as is the Society of Friends!

There is grave danger that we may become—in public repute—simply a pacifistic and philanthropic society. Along with our testimony as to the sacredness of human life and human personality in connection with war, let us bear witness to the same sacredness of life and personality in connection with the ravages of liquor.

Malcolm Lovell, Paul Donchian, and their committee may not succeed in driving out "Old Quaker" as a trade name for a brand of Schenley whiskey, but their efforts will help to give the public a renewed testimony as to our position on liquor. As business men of New York City, they are demonstrating the inaccuracy of the state liquor authority's misleading headline.

I propose to give them every help that is within my power.

RAYMOND E. MENDENHALL,
(Chairman Board on Prohibition and Public Morals)

Westerville, Ohio.

WHAT'S IN THE NAME "QUAKER"

Editor, THE AMERICAN FRIEND:

This name was applied to the early Friends in scorn and derision. It was at once accepted by them and made respectable and useful. It has been used for over two and a half centuries by Quaker writers to distinguish the Religious Society of Friends from organizations whose names include the term, "Friend."

A small book published 1680, on the "Sufferings of the People Called Quakers," was presented to the King, Lords and Commons, and helped to bring the persecution of Quakers to an end. Sewel's "History of the Quakers" was published in 1717, and many times since. Besse published his "Sufferings of the Quakers" in 1733 and again in 1752. Rutty published his "History of the Quakers," 1751. Gough published a like history in 1789. Quaker writers have published histories of Quakerism down to the present day.

Deeds of land for meetinghouses and burial grounds were to "the people called Quakers," or to "The Religious Society of Friends, called Quakers." The American Friends Service is known the world over as "Quakers," and that name on packages has saved them from brigands in deepest Russia.

We have earned this name through the centuries. Latterly we have felt humiliated and burdened by business executives seizing that name to persuade buyers of an honest product. Especially as it is applied to a brand of whiskey it is a rank injustice, and a hurt to our Society. Some of us are now energetic about the removal of this distress. A few have written against any such attempt on divers grounds, one being that distillers having registered the name as a trademark have thereby a property right to it. It is comparable to a right to stolen goods, for they sought no permit from any body of Quakers. Some of these adverse thinkers may have voted for prohibition, and probably would vote for it now, thus taking from liquor dealers their very trade. All we seek is that the liquor dealers cease to use our name to induce the purchase of their whiskey.

JOHN COX, JR.

New York City.

SUNNY TENNESSEE FERTILE FIELD FOR FRIENDS

BY ARTHUR SANTMIER

I sing a region of great natural resources—of interesting and lovable people: a land of sharp contrasts and startling paradoxes; of great opportunity and bright prospects. Discerning and prophetic minds believe the Middle South to be one of America's greatest assets and the "number one" economic opportunity of today. To some of us it is not only this, but the "number one" opportunity and responsibility of the Society of Friends.

Chief among the deep concerns of Quakers is that for the guarded education of our youth. A concern is growing among Friends for the strengthening of those secondary schools that remain. Our public schools are not prepared to educate our boys and girls for the service that God requires of Friends today, nor for continued training in a genuine Quaker college. For Quaker youth with a vision of world service and of high Christian leadership, a guarded and divinely-guided secondary and collegiate education is essential.

Friendsville Academy has been a landmark of consistent Christian Friendly education for eighty-two years. Its graduates are accepted without examination by the State University, the State Teachers College, and by most all of the Friends colleges and universities and those of other denominations. For those unable to enter college it offers a vocational course with emphasis upon practical subjects that will contribute to self-support and home-making. It is a Christian school, a Friends institution, where the Bible and the history and doctrines of Friends are taught. It surrounds the student body with safeguards and a spiritual background, while inculcating self-discipline and demanding independence of action. It has long served as the only channel for high school education for the boys and girls of Monroe County, the mountain area served by Edward and Daisy Ransome, and others. This service has often been a hardship to the school, for such students ordinarily pay nothing, and money for tuition, board and room and other expenses must be raised by means of contributed scholarships. Friendsville is often faced with the problem of refusing these boys and girls or of accepting them in the faith that the scholarship will be provided. Just now there are eleven such scholarships to be provided and each presents a momentous decision in itself; for these boys and girls are potential leaders of the immediate future in a war-torn world. Whom shall we accept, and whom shall we refuse? Perhaps the response of Friends with scholarships will make these painful decisions unnecessary.

Many inquiries are being received from parents and young people in other Yearly Meetings who seek a Friendly school to develop character, mind and body in a homelike, Christian atmosphere at a minimum cost. A high-grade staff is employed and there is close connection between the Friends meeting and the school. Members of all branches of Friends are welcomed and associate together constructively and joyfully.

All students are taught to work while pursuing their studies. The school farm offers training as well as a supply of farm and dairy products for the table. Music is not neglected, nor athletics, manual training and home economics. All these are stressed while offering a thorough training in academic subjects.

Today the Academy is engaged in a campaign to secure a suitable building for auditorium and gymnasium and to provide needed equipment in Manual Training, Home Economics and Science laboratory.

On September 12, the 83rd year of continuous service opens with an augmented staff, better equipment, farm clear of indebtedness and a larger student body—firm in its concern and faithful to its obligation.

Knoxville, Friendsville, Maryville, Hickory Valley, Lost Creek and the six meetings in Monroe County are to be the centers of expanding spiritual influence and power in the days just ahead, and Friendsville Academy will be the intellectual and spiritual "power house" for this "area of opportunity."

QUAKERDOM · AT · LARGE

Those who have followed with unfailing interest the Indiana Quaker children's stories, written so discerningly by Mabel Leigh Hunt, will be interested to know of her new book, "Little Grey Gown," published by Frederick A. Stokes Company, which comes off the press this month. A review notice will appear later.

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It was our pleasure one morning recently to greet in Richmond a devoted adherent of THE AMERICAN FRIEND, Dr. Albert J. Maris, a prominent physician of Kansas City, Missouri, and his army officer son, Ward Maris, of Leavenworth, Kansas, and to show them over the Central Offices. They were on their way to North Carolina to visit the scenes of their Quaker forbears.

* * * *

Jeanette Hadley, Editor of our Bible School Publications, and Executive Secretary of the Board on Christian Education, will spend the next semester taking graduate work in lesson writing at the Boston, Massachusetts, School of Religion and Social Work. During her absence from the Central Offices she will carry on her editorial work for which her studies at Boston will further prepare her.

* * * *

Readers will be glad to be assured that Elizabeth Edwards and daughter Phyllis, who were so severely injured in the automobile accident on August 19, which caused the death of their husband and father, David M. Edwards, have showed continued improvement at the Danville, Illinois, hospital to which they were taken. Phyllis has so far recovered that she is hoping to enter her college year at Friends University. It is understood that Elizabeth Edwards plans to make her home at Logan, West Virginia, with her sister, Winnifred Wencke.

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The announcement will be of interest to the many readers who know Richmond and Richmond Friends that the business of B. Johnson and Son, contractors in railway ties, and one of the oldest firms in Richmond, has been sold to the Wood Preserving Corporation of Pittsburgh. The concern was established eighty-one years ago by Benjamin Johnson, his son John H. and grandsons, Benjamin N. and Robert H. Johnson, having followed in the family succession. The two latter will serve on the board of directors of the Pittsburgh company. It is with a sense of regret and loss that we have seen the gradual disappearance of the Quaker-owned establishments which were so influential in the history and development of Richmond.

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In connection with the concerted effort to deprive the Schenley Products Company of the use of its trade name, "Old Quaker Whiskey," a hearing was had on September 7, before the Pennsylvania Liquor Control Board at its headquarters in Harrisburg. The hearing was attended by a large number of eastern Friends, including representatives of New York and Philadelphia Yearly Meetings and some others. The Five Years Meeting was represented by Raymond E. Mendenhall, Chairman of our Board on Prohibition and Public Morals. As we go to press we have a report of the hearing, to be found on a following page.

* * * *

The smiling face of our John Bullish Friend, James Wild, greets us from a feature page of the New Bedford, Massachusetts, *Standard-Times* in its unique section of "Takes Its Hat Off To." James is cited "Because in his nine years ministry of Allen's Neck Friends Meeting, Darthmouth, he has won the friendly regard of the whole community. Quiet, unassuming, always dependable, he has displayed an unusual capacity for being on hand when help is wanted and rendering the needed assistance. His friendly activity throughout the community as well as among his own flock has been seconded ably by that of Mrs. Wild." As already noted in our news columns, the Wilds are spending some weeks in Amesbury with a view to strengthening the work of Friends there.

* * * *

There died last month a distinguished English Friend in the person of Sir George M. Gillett, whose fruitful life was devoted to public service for "the forgotten man." Early committing himself to service for Christ, he was constant in purpose and effort to help the underprivileged. His work for social betterment led him into the political field. For many years he was a member, and for a time Deputy-Chairman of the London County Council, and went from the Council to a seat in Parliament in the Labor government. It was said of him that "he never lost the common touch." Nor, it may be added, did he lose touch with the Society of Friends to whose ideals and work he was ever loyal. George Gillett was a brother of J. Rowntree Gillett, well known to many American Friends.

* * * *

The large part which Friends played in the establishment and development of Newberg, Oregon, the earliest Quaker settlement on the Pacific Coast, is given full recognition in a splendid fiftieth anniversary edition of the *Newberg Graphic*. The ninety-page edition in magazine form is replete with pictures of early Newberg Friends, including that of the founder of the settlement, Uncle William Hobson, and with historical material, much of the latter contributed by Friends whose memories span almost the entire life of the community. Pacific College naturally is much in the picture. In an introductory letter of felicitation to the editor, Herbert Hoover speaks of his "particular affection for Newberg, as so many years of my boyhood were spent there." Our keen personal interest in the anniversary edition may be understood from the fact that our father, E. H. Woodward, published and edited the *Graphic* for more than thirty years and that we grew up with him in the business, and were actively associated in it during the years of our early manhood.

NEWS OF OUR MEETINGS

On the eve of the sessions of Indiana Yearly Meeting we learn of a few additional arrangements for pastoral leadership the coming year. Byron Leasor comes from Wilmington Yearly Meeting to Dublin, Indiana. Logan Smith assumes the leadership at Antioch, near Van Wert, Ohio.

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Walter H. and Bessie L. Wilson of Nebraska Yearly Meeting who have been located for the past five years at Alda, Nebraska, have removed to Grinnell, Iowa, where Walter Wilson serves the First Friends Meeting in Grinnell and also the country meeting at Oak Grove, six miles south of that city.

* * * *

Elmer and Alta Ditch, pastors of Motor Meeting in Ackworth Quarter, Iowa Yearly Meeting, have accepted a call to Cherokee, Oklahoma. They are being succeeded by Arthur and Nettie Hadley. The meeting at Middle River in that Quarter has secured the services of Athena Mortimer as pastor for the coming year.

* * * *

Ackworth Quarterly Meeting held its last session of the year at Ackworth, Iowa, August 19 and 20, with representatives present from all five meetings. The subject of Missions was the theme of the sessions. Addresses were given by Glenwood L. Stanley, Evangelistic Superintendent and by President Edwin McGrew of William Penn College. The Young

People's meeting held on Sunday afternoon was largely attended and reports were given of the Christian Endeavor convention at Cleveland.

* * * *

A memorial service for Dr. David M. Edwards, President of Friends University, whose tragic death occurred August 19, was held at University Friends Church, Sunday, August 27, taking the place of the usual worship hour. Many residents of Wichita who had learned to know and love President Edwards, attended the service. Short talks of appreciation were made by Bertha Stubbs Sumpter, member of the University Board; Rev. John R. Meloy, Secretary of the Wichita Council of Churches; George B. Winston, Secretary of the Colored Y. M. C. A.; R. M. Cauthorn, prominent business man, and Rabbi Harry R. Richmond, of Temple Emanu-El. John D. Mills and James V. Taylor of the University, also had part in the service.

* * * *

Friends of Winnishiek Quarterly Meeting met at Hesper, Iowa, July 28 to 30, when a splendid delegation was present from both Sawyer and Valton as well as Friends of Hesper. The opening address on Friday evening was given by Richard R. Newby whose message was an inspiration to his hearers. He also gave a very fitting address on Sunday morning adapted to the fine group of young people who received it most heartily. The ministry in both words and song by Edna Hutchins, pastor of Smyrna Meeting, on Saturday evening was helpful and deeply appreciated. On Sunday afternoon the program was ably presented by the young people. The closing message on Sunday evening was given by Leslie E. McCargar, his theme being "Courage and Loyalty." Friends departed feeling the blessing of the Lord to meet again at Valton in October.

STUDIES ON "TO FIGHT OR NOT TO FIGHT"

By the middle of this month a new discussion pamphlet should be ready for delivery, planned especially for Friends, Brethren and Mennonites. The seven studies on "To Fight Or Not To Fight" are prepared in such a way that they do not seek to provide ready-made answers; the "Pacifist Handbook" does that. These discussions give pertinent suggestions and ask significant questions for the young people themselves to answer.

The discussions are primarily for the high school age, but already some older groups have tried them out and found them interesting. The seven lessons might be summarized somewhat as follows: "Two Groups of Thinkers" gives chief arguments for and against war. The latter idea, questioning the advisability of all war, is continued in chapter two, "A Soldier's Doubts." Then we move on to "Peculiar People," giving a very brief background of the Peace Churches and the basis upon which they oppose war. It maintains that there is no value in being peculiar for peculiarity's sake, but only if the peculiarity is based on some fundamental principle. "They Dared to Object" considers "C. O.s" of past wars from the second century A. D. to those of 1917-1918, and shows varying methods of objection. "Tomorrow's Objectors" is based on the plans for drafting people in a possible war of the future and discusses when and how one might object. "Looking at Ourselves" takes up the situation of the United States and Canada, presenting the idea that a position of special freedom from danger implies special responsibility to prepare for peace. The final chapter, "We Would Be Building," gives many specific suggestions for constructive peace action.

This series of studies was prepared by Dan West and Grace Hollinger of the Church of the Brethren, by Dean H. S. Bender and Professor Guy Hershberger of the Mennonites, and by Murray S. Kenworthy and Milton H. Hadley of the Friends. The pamphlet is being published by the Brethren Press at Elgin, Illinois, and may be secured of our Friends Book and Supply House, Richmond, for ten cents postpaid, or twelve copies for a dollar. It is expected that many groups of young people will use these studies as the basis of their discussions during the five Sundays of October and the first two of November. This is recommended in accordance with the suggestion of the United Christian Youth Movement, which has asked all denominational young people to study the question of peace and war during these weeks.

SESQUI-CENTENNIAL HELD AT FARMINGTON

Sunday, August 27, was an eventful day in the history of the country meetinghouse at Farmington, New York. The day's festivities took place underneath the two beautiful maple trees in the rear of the church.

Activities got to an early start in the morning when, as usual, the outdoor union service was held, with the Victor, Macedon Center, and Perinton M. E. churches uniting with the Farmington Friends Meeting.

The afternoon session was in observation of the 150th anniversary of the coming of Friends into the township of Farmington. This is believed to be the first church organization, outside of Jesuit mission chapels, west of Utica. True to the old Quaker custom, the men and the women seated themselves separately under the large maple tree which was large enough to shade approximately five hundred people. Several of the women Friends, both young and old, dressed in the apparel common to our Quaker ancestors. A. B. Katkamier served as very able chairman for the program. Charles A. Lampman, pastor of the Farmington meeting, began the program with the invocation. We were pleased to have with us George H. Wood, Clerk of New York Yearly Meeting, who spoke aptly of his connection with and delight over the occasion. Lewis F. Allen had some very enlightening bits of history to relate, going back to the migration of the Nathan Comstock family into the township. Annetta Payne Baker, Clerk of the monthly meeting, told something about Farmington in its present status, and predicted a great future for the meeting and its constituency. Following this we listened with interest to the stately voice of Nathan D. Lapham, judge of the New York State Supreme Court and descendant of one of the early settlers of this community. He challenged us to remain staunch and firm and true to the faith of our forefathers. After the pronouncement of the benediction and after much handshaking and brotherly fellowship, we departed having felt the uplifting power of the presence of the Eternal.

PENN QUARTERLY MEETING AT DENVER, COLORADO

The forty-eighth session of Penn Quarterly Meeting met in Denver the second Saturday in August. It was a day of spiritual uplift and Christian fellowship. Five ministers were present, but our Yearly Meeting Superintendent, Aaron McKinney, could not be with us, as he had fallen and injured his knee. "The Duties of the Ministery and Oversight Body," was the topic for discussion in the morning meeting. The decision reached was that we should have a meeting each month; and every member of this body should have a list of the members of the meeting, and should call upon them and encourage them to attend services. The Holy Spirit should so fill us as to flow through us to others. Now that Friends are being placed on a pedestal it behooves us to be humble.

At the service for worship, Glen Rinard, Quarterly Meeting Superintendent, gave ten reasons for the success of the first disciples, and whose example we should follow. They knew Jesus Christ, the Lord, and we should know Him as our personal Saviour; they followed Him; they often met together; they were united and they pulled together; were wholly consecrated; they prayed much; their hearts were purified by faith; they were given power of the Holy Ghost, endured hardness and were all evangelistic.

What may we not accomplish if we follow these tenets?

Dinner was served by the women of Denver. Afterward a short session of the Missionary Union was held when Minnie Zelliott of Des Moines gave us a description of the work being done at "Scattergood," the refugee home in Iowa.

The business session convened at two o'clock. Norman E. Young, the Clerk, being absent, attending the Young People's Conference in Cuba, Flora Henshaw served in his stead. The usual business was transacted, with reports from our recent Yearly Meeting. We adjourned feeling that God had blessed our gathering together.

HUMAN DRAMA ENACTED AT SKY ISLAND

By Dorothy Zukierella

"Isn't it strange that the same stars that shone upon us in the concentration camp are again above us in this peaceful landscape?" These were the words of one of the newcomers to Sky Island.

And peaceful it is indeed—this hostel near Nyack, New York, up on a hill overlooking the Hudson River. Here a number of newcomers from Europe are starting their adjustment to American life aided by Americans with whom they are forming a happy family of about thirty-five, all living on a cooperative basis.

At meal times it is indeed an interesting table-round. There is a former principal of a boys' school and his wife, the latter speaking English quite fluently while the former headmaster—who has many achievements to his credit — is struggling with some of the simpler expressions so indispensable in everyday life.

Then there is a physician and his very German looking wife (also a physician in her own right), and their two boys, the older one being almost adjusted already, while the younger one of about six is still a little reluctant in the use of English. A group of young men who have not finished their studies in their native country also belong to the congenial family at Sky Island. Mathematicians seem to be in the majority—and when the subject of conversation gets rather deep while they are washing dishes the poor dishes do not always get washed too speedily—but that is all part of the adjustment.

A great part of the day is devoted to English lessons which the newcomers seem to take quite seriously. Their American teachers seem to get as much pleasure out of them as do their apt pupils.

Physical exercises are not neglected. No finer setting could be imagined for the gym class (held every morning at 7 o'clock) than the soft lawn in front of the house adjoined by a beautiful flower garden. Those on breakfast duty have to miss these exercises and to be content with a little "indoor sport" instead—such as setting the table and, after breakfast, washing the dishes, which is quite an item when about 35 people are taking their meals. But "sunshine" actually reigns in the spacious kitchen—there is "Miss Hannah," the good-natured dietitian, who remembers the special diet for this or that member of the family, and Mrs. Sonnenschein ("Sunshine" in English) who comes from Vienna and lives up to the best tradition of this famous, kindly city.

At 8:45 people meet for worship on the shady terrace if the weather is fair, or in the library on rainy mornings. In this quiet and worshipful environment it is so easy to commune with and give thanks to the Father of all mankind.

Then people attend their classes or prepare their work for the next lesson. If enough American teachers are at the hostel, the teaching can be almost individual, according to the need of the various newcomers. Newly acquired expressions are tried out on the other members of the family at the lunch and dinner table, and especially funny mistakes or incidents are generally shared by the rest of the household.

A period of quiet between two and three o'clock is strictly observed after which time it begins to get lively again. Between three and five o'clock the beautiful pool, shaded by weeping willows and other lovely trees, is very popular.

There is a further study period between five and six, and then the concluding meal at 6:30.

This is the routine at Sky Island. But to live there has a special significance to anyone who is sensitive to the human drama enacted in this beautiful mansion that was loaned to the American Friends Service Committee for use during the summer months, in the Committee's effort to help people adjust themselves in a new country.

When Bach and Schubert spoke to us so eloquently as some of the newcomers put their whole heart and soul into their violin and piano performances, one knew that these people brought with them that divine spark derived from the creator of all mankind.

Trying experiences are behind them, other hard experiences may be awaiting them, but it is good that these prospective participants in American life have a short period of adjustment in a sympathetic environment. Arriving in this vast country with its entirely different customs is bewildering at first even to the intelligent men and women who already have great achievements to their credit. They all need sympathetic understanding and that — plus practical teaching — is what is given to them at Sky Island.

ANNOUNCEMENT OF CHURCH LOYALTY DAYS

Last year the National Committee for Religion and Welfare Recovery, in association with other religious, educational, and character-building institutions, set aside two days in the fall known as Loyalty Days, in an effort to rally the thoughtful people in the country back to their responsibility of the Church.

Again this year the same organization is recommending to the Christian churches throughout the country that Saturday, September 30, and Sunday, October 1, be set apart as Loyalty Days. This call to the people is intended not only to mobilize all citizens in houses of worship on that Sunday, but to maintain a higher average of attendance on subsequent Sabbaths throughout the year. "Every citizen is cordially invited and every member is confidently expected in a house of worship on Loyalty Days." The major objectives are the following:

"To call all citizens to recognition of God and the ministries of religion as basic, in any program of permanent national recovery.

"To educate the American public in the underlying principles of stewardship through regional conferences, national magazines, the daily press, motion pictures, radio and other educational media.

"To broaden the base of giving by enlisting as nearly as practicable, 'Every citizen as a steward of life and property for the welfare of mankind'.

"To develop more businesslike methods of systematic giving, proportionate to incomes.

"To lift the present level of giving from approximately two per cent to the unprecedented figure of three per cent of income, and as far as practicable toward the biblical tithe and the fifteen per cent which the government exempts from income tax if given privately for public welfare.

"To seek the religious, social and moral welfare of the donor as more important than the material value of the dollar."

Recognizing how closely knit are all the forces for right living and character building, Friends can well afford to join in with those of other denominations in this national call throughout our country for a re-thinking of our responsibilities to the Church and to the basic principles for which it stands as well as to the necessary support which must be given to it if it is to do its part in developing Christian civilization, not only among ourselves but among those of other areas as well.

We must not forget to keep worship at the heart of life.—Henry T. Hodgkin.

EFFECTIVE HEARING ON OLD QUAKER WHISKEY

Another step has been taken in the Society's effort to regain its name, Quaker, now used by the Old Quaker Company, a subsidiary of Schenleys Distillers Corporation, as a brand name of one of its whiskies. The Pennsylvania State Liquor Control Board had granted our Society a hearing on Sepetmber 7, and to this came over one hundred Friends from Pennsylvania, New York, New England and Ohio. The hearing was called so that the Liquor Control Board might rule on our plea that Old Quaker Whiskey be barred from sale in the State of Pennsylvania on the grounds that this brand name constitutes a cruel and unjust reflection on the Religious Society of Friends.

Thomas A. Foulke of Ambler had been selected by the delegation of Friends to speak for it at this hearing. He very ably outlined to the Liquor Control Board the history of our efforts since Schenley began national advertising of Old Quaker Whiskey. He was peculiarly well qualified to do this as he and John S. C. Harvey had personally called on Lester Jacobi, President of Schenley, several years ago and he had continued his efforts during the years since that first call.

After his very clear presentation of the fundamental basis of our argument, he called on George H. Wood, Clerk of the New York Yearly Meeting (Five Years Affiliation), who read to the Board the minute which the Yearly Meeting had passed, appointing Malcolm R. Lovell as a committee to "take what steps might be deemed advisable" to stop this cruel and unjust reflection on the Society. He spoke of the tremendous enthusiasm and unity shown by the Yearly Meeting in this matter.

John Cox, Jr. next rose and presented for examination by the Board a parchment document given in 1694 to the Society by Westchester County in New York in which the Society was consistently spoken of as "Quaker." He listed books and petitions written over a three hundred year period in which the Society was spoken of as "Quaker" and its members as "Quakers." He showed also that during this long period deeds to real estate had been customarily recorded in the name of "Quakers" as well as Friends. His address to the Board was extremely effective and convincing. Professor Raymond E. Mendenhall, Chairman of the Board on Prohibition and Public Morals of the Five Years Meeting, had come on from Ohio, and next spoke. He told of the efforts made for many years by the Society in Indiana and Ohio to stop the iniquitous use of our name. As chairman he had taken an active part in legislative efforts and in negotiations with the Schenley Corporation.

John S. C. Harvey of Philadelphia spoke forcefully, and his dramatic recital of his personal efforts with Lester Jacobi was tremendously effective. Obviously sincere and deeply moved, his words undoubtedly influenced the Board. He told how within two months of the start of the Schenley national advertising campaign of Old Quaker Whiskey he had gone to New York to see the Schenley officials. He listed our continuing and consistent efforts since that time and stated our feeling that the Schenley Corporation had not fulfilled its promise to abate the reflection that the advertising gave and that it showed no signs of being willing to surrender our name to the Society.

Anna Cox Brinton spoke beautifully of the California Friends suffering in connection with this use of "Quaker" as applied to whiskey.

Frederick A. McCord spoke forcefully of our temperance principles and told of his work as Chairman of Ministry and Counsel in upholding the instructions in our Book of Discipline which advises Quakers to refrain from manufacturing selling or consuming spirituous liquor.

A short but very appealing statement was given by eighteen-year-old Malcolm R. Lovell, Jr., who spoke as a Young Friend. He showed the distress caused the young people by the common misunderstanding on the part of classmates at school who knew little about Quakers, in thinking our Society had some connection with the manufacture and sale of a whiskey.

Mrs. Olive Pettit, State Director of the Women's Christian Temperance Union, told of their high regard for Quakers and their support of our appeal. Glenn Roberts of Brooklyn, Clyde Whipple of Purchase, and Edmond Cocks of George School added strong confirmation to principles given before.

Letters were read from Dean Harold E. B. Speight of Swarthmore College and from Dr. Harry Emerson Fosdick of New York, clear and moving in their appeal for justice to our Society.

Before the adjournment of the hearing, the Chairman of the Board, Dean Walter H. Hitchler, formerly Dean of Dickinson College, spoke sympathetically and appreciatively of the presentation of our plea and stated that the Liquor Control Board would promptly study our testimony and issue its ruling in the very near future.

MALCOLM READ LOVELL,
Chairman of Committee.

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FRIENDS MEETING ON CORNELL CAMPUS

During the college year there is a Friends Meeting on the campus of Cornell University. Meetings for worship are held at 10:00 o'clock First Days in the library of Barnes Hall. Alfred B. Wray, Clerk, 111 Orchard Place, Ithaca, New York, will be glad to have the names of those who will reside in this vicinity.

A BEDSIDE PRAYER

She knelt to say her bedside prayer,
And listening there
I heard her say
The dear familiar, "Now I lay
Me down to sleep,
I pray the Lord my soul to keep."
When she had done,
She asked God's blessing on each one
She knew and loved.
Then as she finished her wee prayer,
I know that He was there,
For "Goodnight God," I heard her say—
And she had taught me how to pray.

SARA R. STANSBERRY.

Whittier, California.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—BISHOP HORNE.

ENGAGEMENTS

MEKEEL-ALBRECHT—Announcement has been made of the engagement of Arthur J. Mekeel and Etta Albrecht, the daughter of Hans Albrecht, Clerk of the German Yearly Meeting. Etta Albrecht is now teaching at the Friends Select School in Philadelphia. Arthur Mekeel is a graduate of Haverford College and is planning to take his Ph.D in American History at Harvard this coming year.

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As Westtown welcomes the return of its student body, its committees and faculty are meeting to stress anew those deep spiritual values to which Westtown has always sought to expose its students. In a world of increasing secularism and wavering standards of morality, the importance of these principles, long held by the Society of Friends, cannot be over emphasized.

Boys from Seventh Grade and girls from Ninth Grade and up admitted as boarders.

For catalogue or further information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

DEATHS

CLARK—At the home of her sister in Arlington, Massachusetts, April 10, 1939, Phebe C. Clark, aged 77 years, daughter of George A. and Martha Palmer Carpenter, the former a minister. She was a birthright member of Marlboro Monthly Meeting of Friends and New York Yearly Meeting, later transferring her membership to Amesbury, Massachusetts, Monthly Meeting, where she filled many places of responsibility, being at the time of her death a valued Elder. Her high Christian courage, generous heart, and radiant spirit were an inspiration to all who knew her. Surviving are two sisters and one brother. Funeral services were conducted by her pastor, A. Edward Kelsey and her nephew, Rev. Charles R. Joy.

FRIENDLY TOURIST HOME

When traveling through Bedford, Pennsylvania, Friends will find comfortable rooms at 230 South Juliana Street, two blocks from Lincoln Highway and one block from Courthouse. Jessie B. Barclay.

PASTORAL OPENING

An opening for a resident pastor at Allen's Neck Meeting, Dartmouth, Mass. Fine opportunity for a young, married man, with experience in leadership among young people. For further information write to Jennie W. Gifford, South Westport, Mass.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m.

Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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